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The Orthodox Herald

Vol. 39 No. 8 Issue 463 DECEMBER 1990 35¢ Per Copy

Christ is born Glorify Him!

A MUSIC LOVER?

"Are you a music lover?" Think for a few moments about how often you are surrounded by music, especially at this Christmas Season. Among our qualities as humans is the ability to sing and to enjoy music. Think also of the role of music in your Faith. High up in the list of Christian values is the capacity, indeed the necessity of praising God. When a person seeks to show glory and joy and deep spiritual need and hunger he often turns to music. Our forefathers in the faith knew how the human spirit turns to song and melody to express very profound, moving emotions, especially religious sentiments. Glorious singing in the Church stretches us upward toward Our Father quicker than many words speaking of Him.

Because music is such a personal conveyor of meanings, it can both attract us and cause conflict. Have you ever heard a dispassionate conversation about congregational versus choral music? Or have you ever listened to comments on the selection of composers for various hymns which were sung during the Liturgy?

As we sing or listen to music, we are expressing who we are as persons. In worship the music serves both to express our deepest needs and desires to our Heavenly Father. Music is a very important part of our worship. Music is the stuff of genuine praise of God. Spend some time during this month noticing the amount of music that fills your life. Then bring this all to mind when you go to Church. Sing His praises, not halfheartedly but with the thought that God is listening.

Our morning and evening prayers
Are candle-wicks that burn
So we may walk the proper path
And know which way to turn.

AS YOU THINK

Have you ever envied someone because, no matter what happens, he or she always seems to be untroubled?

These persons seem so unaffected by adversity that you are inclined to wonder whether there is something wrong with them. It is almost as if they know something we don't, and I think this is true.

They seem to know that life is but a series of experiences, some pleasant and some unpleasant. They are able to pass through these experiences with little or no reaction, as if they know everything will turn out all right in the end. They have a calm assurance that only absolute faith can give a person.

Here is something you might try which will give you an insight into what it would be like to have this confidence and assurance. Go to a movie about 10 minutes before it is due to end. Very likely you will witness a happy ending for the hero or heroine. As you watch the movie from the beginning, you will have an air of detachment as you observe the hero go through the trials and tribulations he is subjected to. You know beyond a shadow of a doubt that everything will come out all right, because you have already seen the ending.

It is possible and natural for us to go through life with this same positive, calm assurance. It is the knowledge that we have the power to control our lives that gives us confidence and self-assurance. We should be extremely careful of our thoughts, especially those thoughts we allow our minds to dwell upon. "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble." Matt 6:34. We should strive to gain enough control over our minds so that we never permit a thought to enter that we do not want to

Continued on Page 46, Col. 1

DANIEL

On the Sunday of the Forefathers of Christ (Dec. 13/24), Daniel and the three Holy Children, Shadrach, Meshach and Abednego are commemorated. What little is known of these men comes from the Book of Daniel and three Apopcryphal stories; "Susanne," "Bell and the Dragon," and the "Song of Three Holy Children." In the English Bible, the first two Apocryphal stories make up chapters 13 and 14 of Daniel and the Song is found between verses 3:24 and 3:25. The four portions have little apparent relationship to each other except for the characters. Daniel is placed first among the minor prophets, but some conservatives regard him as the last of the four major prophets. However, in the Hebrew Bible it is found among the "Hagiographa" the cultural books added after the Law and the Prophets had become the canon. Actually, Daniel has little continuity with the rest of the Old Testament and fits better into Jewish Cultural history like Ruth and Esther rather than the books of the prophets. The book is similar to the hundreds of inter-testamental writings that circulated among the Jews in and out of Palestine during the period 450 B.C.-100 A.D. These manuscripts contained both apocalypses and historical writings and carried titles like: "Enoch," "The Acts of Adam and Eve.," "The Testament of Adam and Eve," "The Assumption of Moses," etc. All of the stories are plausible, but historically impossible.

Daniel's acceptance was based on the premise that the main character was a historical person, that his writings were a historical description of the Israelites under the Babylonians and Persians and that the book was a prophetic prediction of the events to come. This premise is very difficult to accept if one realizes that none of the four main Jewish characters can be identified in Babylonian or Persian documents even though they held high places in the government. Even among the Persian and Babylonian characters in the books only Nebuchadrezzar, Darius and Belshazzar

Continued on Page 47, Col. 3

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CHRONOLOGY

We have wanted their publication. They now have a U.S. office. Write to them.
[illegible] June 12/13/90

SYNDESMOS, an international fellowship of 50 Orthodox youth groups and theological schools in 25 countries in Europe, Asia, North and South America, now has an office in the U.S. Write: NAR, Syndesmos Regional Secretary, 5 Alandale Parkway, Norwood, MA 02062.

THE HILLWOOD MUSEUM in Washington, D.C. has many sacred artifacts which were bought from the Bolsheviks during and after the Revolution in the USSR.

THE VALAAM SOCIETY OF AMERICA, P.O. Box 3858, Chico, CA 95927 is preparing the **Russky Palomnik (Russian Pilgrim)** to send to the USSR. This quarterly journal of about 40 pages is filled with inspirational writings in the Russian language. For a $25 donation several copies will be sent to people in the USSR, who have requested Christian literature.

A SERBIAN ORTHODOX WOMEN'S MONASTERY has been established in New Carlisle, IN, near South Bend. The Abbess is Mother Evpraksija. The property was donated by Olga Popov, a Russian woman.

FATHER SERAPHIM (Bobich), formerly of St. Tikhon's Seminary and Monastery in So. Canaan, PA, is now archimandrite of Prophete Elias Skete on Mt. Athos. A recently recognized saint Paisius Velichkovsky spent some time at this monastery.

A MEMORIAL BOOK has been purchased by the Good Samaritan Society of New York. The Society was formed over 30 years ago to provide Orthodox Christians living in custodial institutions a Divine Liturgy at least once a month. The book records the names of all patients and some of the volunteers who have died [illegible] the work began. It will be used as a [illegible]h (hramota) on Memorial Satur[illegible] so that those without families will [illegible]ayed for. For info or wish to [illegible]teer, call Mary Durniak at 718-461-[illegible]

[illegible]ALOGICAL RESEARCH is now [illegible]le in the archives of the Soviet [illegible] For years the archives have been [illegible]. For info write: Congress of Rus[illegible]mericans, 1730 Rhode Island Ave. [illegible]uite 417, Washington, D.C. 20036 or [illegible]2-835-0060.

THOSE WHO ARE MISSING FIELD RATIONS can order tham at their military commissary. The MRE's, Meals Ready to Eat that field soldiers love to make fun of, can be ordered for $3.75 each or about $45 a case. They're complete with the [illegible]

requested 12/13/90

[illegible] of the various branches of the Armed Forces of the U.S. were sons of priests: Fr. Vladimir Borichevsky in the U.S. Army; Fr. Alexander Seniavsky in the U.S. Navy; Fr. W. Basil Stroyen in the U.S. Air Force. Fathers Seniavsky and Stroyen retired. Fathers Seniavsky and Borichevsky are now deceased.

ORTHODOX OR GREEK CATHOLIC in the USA. The early history is clearly given in the Oct. 14 issue of **The Orthodox Messenger** in an article "First Priests' Synod in America convened 100 years ago." Send $1 to 419 Main St., Homer City, PA 15748.

NEW YORK CITY LANDMARKS PRESERVATION COMMISSION has given a grant to St. Sava Serbian Orthodox Cathedral, 15 W. 25th St. in New York, to see what is needed to restore the church. The building was designed by English architect Richard Upjohn, who also designed Trinity Church on Wall Street. The masterpiece, which is now the cathedral, is 140 years old.

THE OFFICE OF STATE FOLKLIFE PROGRAMS in Pennsylvania funds the training of apprentices in a wide variety of traditional crafts and music. This year 15 nonprofit groups received $28,500 in grants. Recipients ranged from Ukrainian Embroidery to Lithuanian Hymnal Singing to Romanian Spinning. For info write to: Amy Skillman, Dir. of State Folklife Programs, 309 Forun Bldg., Harrisburg, PA 17120.

THE SUNDAY AFTER PENTECOST is dedicated to All Saints, the 2nd Sunday after Pentecost has been dedicated to All Saints of Russia. Some churches have now designated this All Saints of America as several saints have been recognized in this country.

HOLY ASCENSION CHURCH IN UNALASKA ALASKA was targeted by [illegible]he Icon Preservation Task Force of [illegible]laska Pacific University. The church is [illegible]n the site of the first cathedral in Alaska [illegible]nd contains many items which belonged [illegible] Saint (Bishop) Innocent. Every ikon [illegible]nd historic object in the church was [illegible]talogued, numbered, identified, and [illegible]otographed.

[illegible]AASI — Friends of St. Herman's [illegible]minary in Kodiak, Alaska is looking for members and for help in their Adopt-A-Student Program. Write: Ilaasi, P.O. Box 1128, Torrance, CA 90505. Donations may qualify for your employer's Matching Gift Program.

Dabs of Thoughts

The time has come to correct our entire understanding of worship from something we do to please ourselves, to that which we do to nourish ourselves, and the essence of spiritual nourishment is not so much doing what we enjoy as it is doing what the whole church has agreed in love and peace to do.

Do we use God when we call upon Him in the midst of a sudden tragedy to know us and to sustain us when we haven't bothered to know Him at any other time? We give a desperate cry for help when we can no longer help ourselves. We explain away the miseries of the world as God's will. We rear children on pablum of humanism. We use Him when we try to escape reality but we have it wrong. We should not make God fit for the world, but the world fit for God.

Not everyone whose speech is ecstatic and spiritual is a prophet: he is a real prophet only if his ways are the Lord's ways. The false and the true prophets are known by the ways they live... If a prophet tells you the truth, but does not live up to his own teaching, he is a false prophet. (From the Didache)

Sometimes we see the Phoenix carved or painted on church walls, ikonastas frames, etc. The Phoenix is a mystical bird which at death bursts into flame; but then rises from its own ashes. It is used because it is the symbol of Death and Resurrection. Just as Jesus Christ died on great and Holy Friday and rose again victorious on Easter, so, too, this is the hope and faith of every Christian.

People are like stained glass windows, they glow and sparkle when it is sunny and bright, but when the sun goes down, their true beauty is revealed only if there is a light within.

There are 31 chapters in the book of Proverbs. Since the chapters fit neatly into a month, many people read the chapter corresponding in the day's date. This means that the proverbs would be read at least 12 times during the year

STILL NO ROOM

At this time of year, close upon the heels of Thanksgiving, come the papers and magazines, their columns teeming with Christmas announcements, advertisements, bargains and illustrated stories. The holiday craze of Christmas shopping is already taking possession of the public mind, and the atmosphere is becoming tremulous with what is called the holiday spirit...

But the question may well be raised whether in the holiday whirl of Christmas shopping, bargain hunting, present making, holiday baking, and pleasure seeking, the grand historic fact of the Coming of Jesus Christ Our Saviour to redeem a lost world is not lost sight of for the most part.

There will, no doubt, be the periodical criticism of the Bethlehem innkeeper who had "no room for the Christ" on that faraway December night.

But instead of faulting the innkeeper, who, in his ignorance, that night answered the weary, dust-stained pilgrims with a stern refusal, let us turn our thoughts upon many who, in the gathered light of these many long centuries streaming from the wondrous Christ, and who know about Him, still say to Him as He stands knocking at the door of their heart for admittance: "No room!"

INNOCENTS

On the second day of the Nativity and on the Sunday following it the same gospel is read, Matthew 2:13-23. The Gospel commemorates the murder of babies by King Herod. St. Matthew tells us that Herod was furious when he received the news that a new king had been born. In fear and anger, he ordered that all boys under two years of age, in and around Bethlehem, be killed. By this action, he hoped to do away with Jesus before he could become a threat to his position.

This day is a good one to pray for the protection of children and to begin the Orthodox tradition of blessing children at bedtime or at other special times.

How is this done?

Most simply you should trace the sign of the cross on the child's forehead and simply say: "God bless and protect you."

Or...

While moving your hand in the shape of a cross above the child's head, pray the same "God bless and protect you," or "May God the Father, Son and Holy Spirit bless you and keep you," or "May the Presence of the Lord Jesus Christ be with you to protect you this day and all days."

This small bedtime routine will help the child to sleep better and more peacefully. It might be awkward for you at first but it is a tradition, which has been observed for generations because it has been beneficial for body and spirit.

DID YOU KNOW???

...That the Hayden Planetarium in New York has ascertained by re-creating the heavens as they were late in the year of Christ's Birth (actually 6 BC), that there was a remarkable celestial phenomenon: Three stars in proximity creating a spectacularly bright beacon in the sky?

...That "Good King Wenceslau" of the popular carol is really St. Vyacheslav whose feast days are Mar. 4/17 and Sept. 28/Oct. 11?

...That **velija**, the word used by many for the Christmas Eve Supper, comes from the word vigil meaning the watch kept on the night before a religious feast or the eve of a feast which is a fast?

...The two great feasts the Nativity of Christ/Christmas and The Baptism of Christ/Epiphany have very similar services they both celebrate the appearance of Jesus in the world?

...That our forefathers who were closely tied to the soil believed that the animals in the stables talked to each other on Christmas Eve and that the bees hummed the 100th Psalm?

...That one Christmas Dwight Eisenhower received a set of nesting Russian dolls and lovely handcrafted Christmas tree ornaments from Nikita Krushechev?

...That icons, Bibles, or religious books would make good Christmas gifts for Orthodox in Europe and in this country where few homes have them? How about a subscription to **The Orthodox Herald?**

MISSION FUND

Helping to spread the word about our Orthodox Faith are: Verna Scherbach, Nettie Jury, Donna Gallagher, William Holak, Anonymous (2), Anna Wentovich.

THE WHOLE STORY

Some people who only attend the Divine Liturgy on Christmas Day are disappointed that the Gospel reading does not directly deal with the Nativity.

The reason for this is that the Divine Liturgy is just one in a series of services that have to do with the Nativity. On the evening before at Vespers the Nativity Gospel or the Christmas story Luke 2:1-20 is read. This service contains the first announcement of the coming of the Savior. The purpose of the service is recounted in a hymn chanted at Psalm 140: "Come let us rejoice in the Lord; let us proclaim the present mystery..." The mystery is the coming of Christ the Incarnate One (In Body).

The reading of Matthew 1:1-12 at the Christmas morning Divine Liturgy tells us about the Three Kings or Three Wise Men. This reading best expresses that Jesus came not only to the people in Bethlehem or Israel but for and to the entire world.

•As you think

Continued from Page 43

materialize.

This control would enable us to go through life with serenity and calmness. This is not to say we can eliminate all unpleasantness from our lives. It means that as the person who had seen the ending of the movie, we are able to view the unpleasant experiences with detachment, secure in the knowledge they will have no effect upon the end result.

The only deterrent to the serenity and peace of mind we all long for is false beliefs. It isn't that we do not believe. Many people say they don't believe in anything anymore. This is not true. For example, they believe their thoughts, words and actions have little or no bearing on their future. It is their belief in this false premise, which has caused the unhappy conditions in which they are now living.

It is up to you how you look upon life. If you are miserable and want to change — do not permit yourself any thought or word you do not want to see materialize. For Proverbs tells us in 23:7: "As he thinks in his heart, so is he." Refuse entrance to your mind any thought or limitation concerning yourself or others. The latter is important because the thoughts you have of others have a way of reflecting back upon yourself.

PREPARING FOR CHRISTMAS

St. John the Baptist was a lonely man. As the herald of the King, he was a voice in the wilderness. Many came and listened to him but few believed. (Matt 3:1-11; Mark 1:1-11; Luke 3:1-20). They had heard from the Prophets that the Messiah was coming, but they could not imagine that the wistful longing of four thousand years could be answered by the little cry of a baby in a manger. The human mind finds it hard to see God in a stable.

That is why we must prepare for His coming. "Create in me a clean heart!" Only the heart that has been made clean of sin by His forgiveness can be ready to meet Him as He comes again this Christmas.

"Make straight the way of the Lord!" Two thousand years ago St. John prepared his people for the coming of the Savior. Today we, too, must prepare ourselves. We can make His way straight in our own hearts by asking Him to help us forget the weary and crowded world, the lonely pain in our hearts, and the confused hurry of our lives. He will come, but He must have room when He comes.

Two thousand years ago the world had only a stable for Him. Today there are great churches, chanting choirs and lights and gifts! But greater than all these — and far more important to Him — is the quiet heart that is ready and prepared for Him to come and live there forever.

Pray — "O Son of God, prepare my heart and soul for your coming. Take away the noise of sin, and let me wait for you in rest and quietness. Amen."

PRESS FUND

A special thanks (spasebo) to you who help us to keep publishing. Margaret Burke, Elsie McAllister, Irene Allen, Mary Nickolaou, Alexandra Spanovic, Anonymous (8), Anna Wentovich, Joe Kienle, Victor Chacho, Mary L. Christini, Helen Brennan, Julia Boyle, John Gbur, Edward Chuprinko, Betty Archer, Mary Oyler, Vera Scherbach. Walter P. Zachary in memory of his father Peter, mother Alexandra and brother John. Olga Bunitsky in memory of her parents. Mildred Banias in memory of her husband's first anniversary of death on Nov. 15. Helen Cudlic in memory of Fr. V. Borichevsky. Vera Cibulsky in memory of John Cibulsky who passed to his eternal life on Nov. 13 (1989). In memory of John Bulik by his wife Elizabeth Nagorny. In memory of Victor Borovoy by his wife Ann Borovoy. William Holak in memory of Anna and Daniel Holak. Fr. Stroyen in memory of Fr. Solak.

LONELY AND LOST

Studies indicate that for many people, Christmas is an especially lonely time.

The thought may surprise us because the season is characterized by happy times with friends and loved ones. That generally festive atmosphere, however, contrasts sharply with the sense of loneliness and lostness experienced by some who have been deprived of the family circle, other close friends, and who may have lost a loved one in the past year.

Loneliness at Christmas involves a contradiction of what the day signifies. At its heart Christmas is a declaration that Christ is always with us. We read in Matt. 1:23 that "they shall call His name Immanuel, which is translated 'God with us.'"

We have the promise of His presence. This assurance should help abolish loneliness as we sing over and over again as affirmation in the vesper service "God is with us."

That confidence is solidly based on Jesus' presence with us and in the change which He brings into the lives of those who open their hearts to Him. If in the midst of the festivity of this season, you sense the gnawing reality of loneliness and lostness, look away from the frills and froth of the season to consider the Person whose birth it is meant to commemorate. Open your life to Him, admit your need in prayer, and trust Him to help. He will fill you with His presence. "God is with us."

What do you mean when you say "I'm on cloud nine?" You heard mention in your religious education class that there are nine ranks of angels. The ninth rank is the highest. Cloud nine means to float above the ninth rank. So you see the term is religious in orientation.

CHUCKLE

Sharing the Fuel Bill

A funeral procession was on its way to the cemetery when a coal truck eased into the line.

One of the men riding in the car, which was just behind the truck, said: "I always knew where old Joe was headed, but I never thought he'd have to supply his own fuel."



EDITORS' NOTES

Christmas and Epiphany are very closely connected. They are both very great Holy Days in the Orthodox Church. To do justice to both days we had made an editorial policy many years ago to emphasize the Nativity in the December issue and the Epiphany in the January issue. This way both days can be more thoroughly discussed. This has worked out well for many years.

Last month the Editors' Notes suggested that we all bear responsibility for making the "Orthodox Church the best kept secret in America." We cannot wait for someone else to inform others about the Orthodox faith, we, ourselves, must do whatever we can. We received many letters telling us how someone told them about Orthodoxy and invited them to their church. Others wrote telling us they were sent a gift subscription to the "Herald" or picked it up in some church in the literature rack. We also received an address and $25 asking us to send a packet of 10 for a year to a parish, study group or a religious class. Others will be informed through the response of people who realize the need to offer information about the Orthodox Truth. Are you committed to keeping the secret or are you passing it on? Have you subscribed for a packet of 10 for a year for $25?

This is a month of giving and sharing. We have a reader who cuts out Christmas stories from magazines, puts them in files and shares them with the housebound and care centers. Her files are getting quite thin and she asks if our readers would cut out Christmas stories from the magazines they receive and send them to our address "Share Christmas." **The Orthodox Herald,** P.O. Box 9, Hunlock Creek, PA 18621.

For most of December we prepare ourselves for the Coming of Christ. Just as we have to work regularly at being physically fit the same is true of our spiritual fitness. We have to work at it regularly and systematically pushing ourselves a bit more each time. For our spiritual fitness program we should include prayer, reading of Scripture, meditation, meditation and worship of God at home and in the Church.

S' Nami Boh! God is with us!

Fr. Stroyen, Ph.D.

Father Stroyen, Ph.D.
Protopresbyter

DON'T GET ANYTHING OUT OF LITURGY

A young couple active in their parish has adopted the practice of reading the Sunday Scriptures and a commentary on them before they go to the Divine Liturgy. Suddenly and mysteriously they find the Sunday sermon and the pastor more interesting and the Liturgy more meaningful. If we are to get something out of the Liturgy, we have to put something in. We cannot come in "cold." We have to come not as a mere spectator or demanding to be entertained. We have to come as a disciple.

The disciple listens to the core message, eat and drink of my body and blood, offered for mankind. And do this "In memory of me." And he seeks constantly to enter more deeply into the meaning of this message, fleshing out this shorthand formula, asking himself who it is that says these words, when, and why?

The **who** is Jesus, the Teacher sent by God, conceived of the Holy Spirit, born of the Virgin Mary. The **when** was the Passover, when his people recalled God's intervention to save them from death and slavery in Egypt through Moses. The **when** was also before His own willingly accepted death when this greater than Moses ascended a mountain more precious than Mt. Sinai to give us a message more enduring, even, than the Ten Commandments. For the **why** of God's entering our history, taking our nature, suffering for us is the joyful truth, our God loves us. This is what undergirds the Christmas season's Christian joy and even the half-Christian's frenetic merrymaking.

Our response to this love is a graced acceptance of the Father's will. We offer again the one eternal sacrifice of our high Priest, Christ, and we join our poor efforts to His "for indeed Christ, our Passover, was sacrificed for us." 1 Cor. 5:7.

The Divine Liturgy, then, is the serious business of growing to maturity in Christ. If the complaint is: "I don't get anything out of the Liturgy," the answer might well be: "What did you give? What did you do to prepare yourself?"

•Daniel

Continued from Page 43

are historically known to exist. It appears that Daniel was an apocalypic writing which appeared during the intertestamental period. Although some conservatives date the books as early as 500 B.C., most scholars date the completion about the time of the Maccabean revolt (mid-second century B.C.). They base their dating upon the allusion that Antiochus Epiphanes (d 163 B.C.) was still living when the book was finished.

The technology in Daniel, even though very primitive, can be used to make some hypotheses about the writings. A primitive technology usually indicates a writing in an unsophisticated society and would challenge the conservative hypothesis that Daniel and the three children were ministers of the King of Babylon or at least that the books were written by individuals in high places. Many technical terms that appear are often used incorrectly and indicate that the author/editor was unfamiliar with the real environment of the day. The simplicity and incorrect use of the technology would indicate that the books were written by poorly educated Jews or that the books had a long oral tradition before appearing in manuscript form. Linguistic and historical criticisms would support this hypothesis. Individual technical terms lend some understanding to the Daniel books, but require more space than this article allows. The sum of the scholarly approaches indicates that the book must have been written many years after the events depicted in the historical story (Chap. 1-6) by individual(s) unfamiliar with the Babylonian society, which was probably after 300 B.C. and as late as 150-100 B.C.

No matter what the scholars say about the Book of Daniel, the book depicts God's working in the life of his elect. It demonstrates the rewards of righteous clean living, the Messianic hope in the generations before Jesus' birth and the condemnation and fall of those who ignore God's mandates.

Larry R. Sherman, Ph.D.

A candle loses nothing by lighting another candle.



No meat products, eggs or milk products are eaten on the day before Christmas. A twelve course supper is served in the evening when the first star shines in the sky. It has not been traditional to have dessert, but many families like to end their meal with a sweet and this has sometimes led to a serving of Christmas cookies or a koloch with an almost detectable sigh of relief that "that's over." I give you a traditional Russian recipe for a dessert, which will enable you to keep the Fast until after your return from the evening services at the church.

Apple Perogi with Sauce

4 cups flour
½ cup water
1 tsp. salt
3 lbs. McIntosh or Rome apples
1 cup sugar
3 Tbls. cinnamon (about)
1 stick non-dairy oleo

Mix flour, salt and water with hands adding just enough water to form a ball of dough. You may add a bit more than ½ cup water if needed. Place on floured board and cover with a bowl, letting it rest for 15 min. Meanwhile, peel and quarter the apples. Roll out the dough to ¼ inch thickness or less. Cut dough into circles just large enough to encircle a piece of apple. Place the apple in a circle of dough and pinch the edge securely, wetting edge if necessary. Drop into simmering, salted water. Stir carefully to distribute. When perogi rise to top, simmer for 10 min. Drain off just enough water that perogi are still covered. It is best to do this holding the lid over the edge of the pot. Add the sugar, cinnamon, margarine which has been cut into slices. Mix carefully. Cover and let simmer for about 30 to 45 minutes until sauce is formed and apples are cooked.

Variations: These are so delicious you might make them any time of year. If you are not making them for a lenten meal, use 1 egg and enough sour cream to make ½ cup instead of the ½ cup water in the above recipe.



December 1990

1. Luke 9:57-62
2. Luke 12-16-21 Sunday
3. Luke 17:20-25
4. Luke 17:26-36; 18:8
5. Luke 18:15-17, 26-30
6. Luke 18:31-34
7. Luke 19:12-19
8. Luke 10:19-21
9. Luke 13:10-17 Sunday
10. Luke 19:37-44
11. Luke 19:45-48
12. Luke 20:1-8
13. Luke 20:9-18
14. Luke 20:19-26
15. Luke 12:32-40
16. Luke 17:12-19 Sunday
17. Luke 20:27-44
18. Luke 21:12-19
19. Luke 21:8-11, 20-24
20. Luke 21:28-33
21. Luke 21:37-22:8
22. Luke 13:18-29
23. Luke 17:12-19 Sunday
24. Mark 8:11-21
25. Mark 8:22-26
26. Mark 8:30-34
27. Mark 9:10-16
28. Mark 9:33-41
29. Luke 14:1-11
30. Luke 14:16-24 Sunday
31. Mark 9:42-10:1

BIBLE STUDY

Jesus was presented with a challenge concerning the relationship to state authorities in Matt. 22:17-21, Mark 13: 12:13-17 and in Luke 20:22-25. The reading from Luke is taken during the 28th week after Pentecost.

The challenge was: "Is it lawful to give tribute to Caesar or not?" Jesus' answer is at the finest level of subtle irony. In the story the two groups who oppose Him have combined to trick Him. On the one hand, the Pharisees despise and repudiate the Roman government; for them, to pay the tribute is to collaborate and to compromise the purity of divine obedience. On the other hand, the Sadducees believed in cooperation and civil obedience, convinced that the country has more to gain than to lose by playing games with the "powers that be": for them, not to pay the tribute money would be tantamount to treason.

Jesus sees the trap and the hypocrisy lurking in the question. He asks for a coin: "Whose is this image and superscription?" They answer: "Caesar's" He replies: "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

If Jesus meant no more than just "pay your taxes," neither the Pharisees nor the Sadducees would have been "astonished," as the story tells us they were. We must try to see the point of Jesus' question about the "image." The coin is stamped with the image of Caesar. Therefore, it is his. It belongs properly to him. Insofar as we are dealing with the obligations implicit in that coin, let Caesar demand it. But whose is the image and superscription on the human being? Jesus invokes our recollection of the root idea of man in the Bible, the conviction of the primary writer of the Old Testament: Man is made in the image of God, in likeness to his Creator. Therefore do not let your right hand know what your left hand is doing, and be wise as serpents and harmless as doves. Give Caesar his money, since his image is on it; but give yourself only to God, whose image is on you. This is not an evasion. It is a definition of the limits within which we must live insofar as we care whether or not we have the mind of Christ.

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